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the Toulouse "Dépêche" of October 16, 1902 : "At Gelida, near Barcelona, in a procession organized by the curé of the parish a child was to act the part of the angel of the tabernacle. On hearing about it, a younger brother, jealous of the importance accorded to his elder brother, exclaimed, in ridicule, 'I shall be the devil!' In a religious frenzy, his mother seized a knife and cut the throat of the boy." This is said to have taken place on October 15, 1902.

FOOTPRINTS OF ST. THOMAS. — In his "Materiales para el estudio del Folk-Lore Misionero" (Buenos Aires, 1894, pp. 32), Dr. Juan B. Ambrosetti notes the legend of the "Stones of S. Pi-pò" on the Argentine shore of the Alto Paraná, near the old Jesuit mission of Corpus. The curious name *Santo Pi-pò* ("hands and feet of the saint") refers to the tradition (of Jesuit origin) that in passing this way St. Thomas, the pre-Columbian Christianizer of America, left on the rocks the marks of his hands and feet as evidence of his power and presence. The "feet and hands" are certain curiously corroded rocks. Dr. Ambrosetti's study contains many interesting items of "Mission" folk-lore. By "Folk-Lore Misionero" is meant not merely that relating to the federal territory known as Misiones, but the folk-lore of the Province of Corrientes, the Republic of Paraguay, and the Brazilian provinces of Rio Grande del Sur and Paraná.

A FOLK-LORE INSTITUTE. — According to "Wallonia" (vol. x. 1902, p. 274) there has just been founded at Antwerp, by the poet Max Elskamp, with the coöperation of MM. de Broen and Fierens, a "Conservatoire de la Tradition populaire," a sort of Folk-Lore Institute. The object of the "Institute" is to preserve the originality of the *folk* by securing for it respect and admiration and, if need be, to restore traditions. But, as M. Colson, the editor of "Wallonia," remarks, the greatest "Institute of Folk-Lore" is the *folk* itself, and fixing tradition by writing is not always the same as preserving it. In this connection, it is interesting to note the recent effort of MM. Ren-Ghilain, Dufranc, etc., to preserve the folk-lore of their country, by founding "Le Pays Borain," a very popular journal.

A. F. C.

PIG-TAIL CHARLEY. — The following tale was told me by an old negro named Lot Hill. He says it was told him by his mother, "a real, genawine outlandish (*i. e.* 'foreign,' — from Africa or the West Indies) woman," though *he* was born in Kentucky and brought with her to Missouri, "'way long before de railroad kyars was thought of." The tale is perhaps too like the "Pied Piper" to be African, and too unlike it to be European. Lot says he never heard any one tell the story except his mother. He can neither read nor write, but has a good memory well stored with "signs," charms, and other superstitions. He believes every incident of his story really occurred. The story is given in his own words : —

"Wunst on a time, dey was a man dat tuck up a claim in de big oak woods, an' den he bought all de land dat j'ined hisn. Ef de neighbors want to sell,